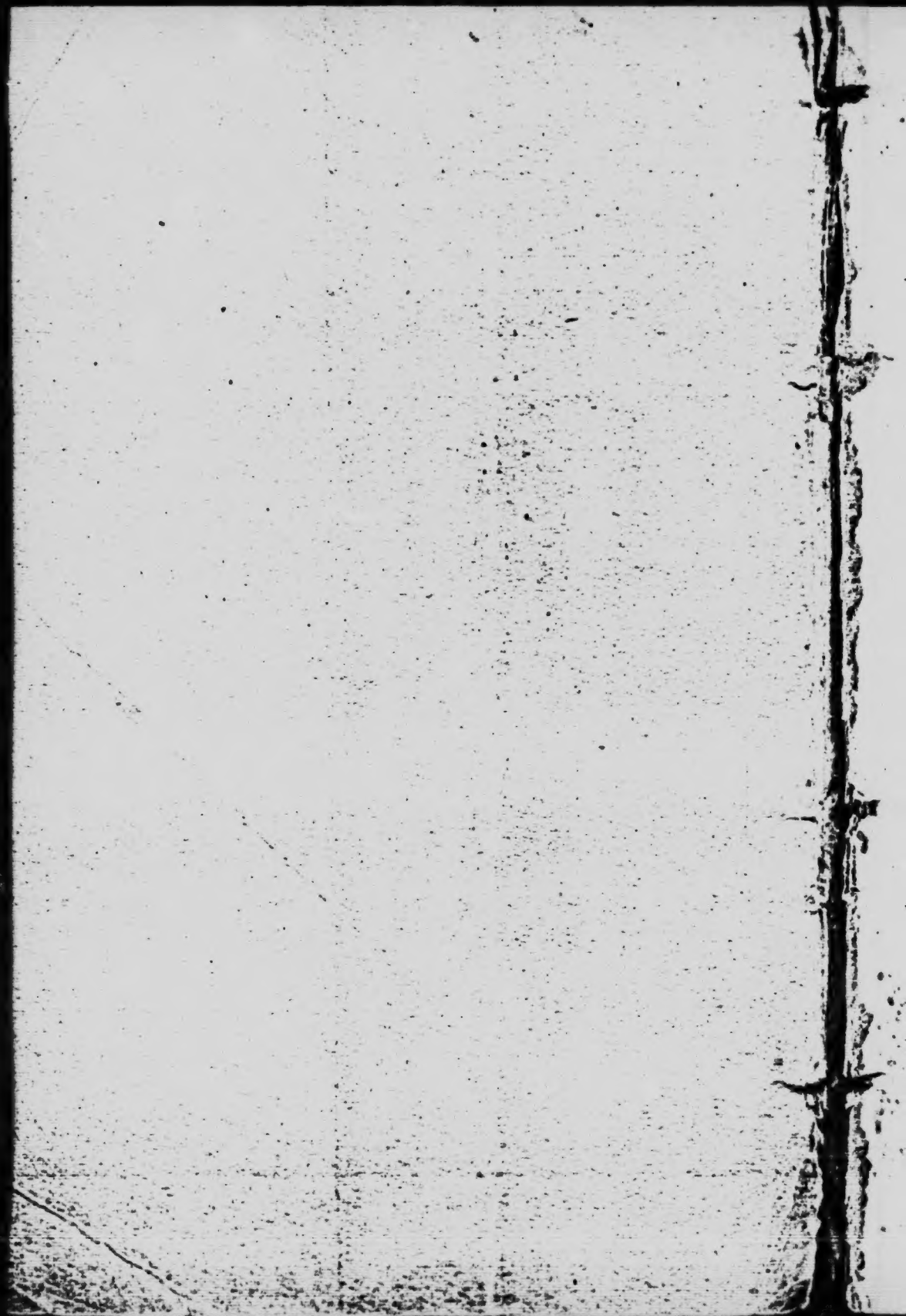




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Merley H. Wakefield

THE SECOND COM- MANDMENT.

Seven Sermons Preached from the
following text at the June Camp
Meeting, held at Chester-
ville, Ont., 1909, by

R. C. HORNER

"Thou shalt love thy neighbor as thyself."
Matt. 22:39.

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INTRODUCTION

The esteemed author of the present production, has honored me with the request for an introductory notice of his work. I have read this series of sermons with interest and profit, and am fully persuaded that they are well calculated to stir the souls of believers, and to present to them in a very forceful manner their present privileges in the Gospel. Especially, do they set forth clearly the real meaning of Christian perfection, or the religion of love, not only to God its author, but to our fellowmen. By such presentation does the author deal a fatal blow to the existing error found among believers, viz., that God may be loved with the whole heart while our neighbor is neglected.

These sermons are both instructive and edifying. The reader will find the doctrine properly and theologically set forth, as sound doctrine has ever characterized the author. However, they are not attractive only from this standpoint. Special emphasis is placed on the practical side, not only of Christian perfection, but of Christian religion from its

first beginning in the heart to its final issue in glory.

Such sermons cannot but tend to a wide spread of the Gospel. The effects of Christian perfection are so clearly described that none may make a mistake as to whether he is in possession of the precious pearl or not. We are persuaded that deep searching of heart will result from the perusal of these pages. The reader will doubtless measure himself by the standard here given.

May the blessing which attended the author in the delivery of these discourses, accompany the reading of them, until multitudes prove by happy experience, the reality of loving one's neighbor as himself. Then shall righteousness be brought in as a flood and the kingdom of this world shall become the kingdom of our Christ.

C. W. TROTTER.

PREFACE

This is not the first commandment, but like unto it. It is the second. It is what might be called the practice of the first. The practical part of religion. It is the practice that counts most. This is the standard in religion. It is the fulfilment of all law. "All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself."

The word, that fulfills all the law, is of great importance to Christians. Those who love their neighbors, as themselves, have met all the requirements, of every law, in the Old and New Testaments. We may learn the science, and the art of religion, as men do in medicine, etc. It is the practice of medicine that proves a man a skilful physician. It is the practice of religion that proves a man is a saint.

This is the standard, to measure and test profession by, to prove ourselves. If we love our neighbors, as ourselves, we will do as much for them, as we have done for ourselves. When we saw ourselves, as lost sinners, what did we do for ourselves? Did we not commence to pray, and did we not cry to God day and

night, until He saved us? Do we do this for our neighbor? We should be able to do more for our neighbor. We had no grace or Divine love then, we have both of them now.

How did we pray for ourselves? Did we pray for half-an-hour, and then give up? Did we not keep at it until we were delivered from darkness and sin? We prevailed for ourselves. If we love our neighbors, as we love ourselves, we will prevail for them in like manner.

Men lose the desire for sleep, the desire for food, are unable to work, when they see their lost condition. How much sleep do we lose, how much do we fast, and how many days do we give to prayer for our neighbors, because they are unsaved?

Some may say, Who is my neighbor? A man asked Jesus that question. He told him of a man going down by Jericho who fell among thieves. They beat him, and robbed him, and left him for dead. He told him of a priest coming that way, that he looked at him, but he passed on. He loved him enough to look at him. Then he told him of a Levite passing by, he may have had a little more compassion, but he passed on also. He told of a Samaritan, and he got off his beast, went to the man, poured oil into his wounds, put him on his

own beast, took him to an inn, cared for him all night, payed the bill, and promised to pay the rest. This is what Jesus calls love.

When we go to men and stay with them, until we get them saved, we demonstrate that we love them. When we pray, because we cannot help it, we are actuated by love. When we labor for souls and cannot cease, we are constrained by love. We win souls for Jesus

when we cannot do otherwise. This is how Andrew felt when he went after Simon Peter. He never stopped until he brought him to Jesus. This is how Philip felt when he went after Nathanael. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

THE AUTHOR.

SERMON I

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

A man may be mistaken about any Christian experience. It is as easy to be deceived regarding the experience of Christian perfection as it is about regeneration. It is well-known, that some who think that they are born of God, have no experience of present salvation. It means much to measure up to all the truth as it is in Jesus. It is the same with men who profess to be entirely sanctified, and are supposed to be living in the experience of Christian Perfection.

Many of those, who are supposed to be in the service of God, do not want to be mistaken. They do not wish to be. They do not mean to be. They know when they do not measure up to all truth, when they hear it preached. It is a difficult matter for them to give up their profession, the temptation is to hold on to it. They are not ready to seek, as soon as they know that they are lacking. All Christian people should be in such a state and relation

that all states of grace could be received in a moment. No Christian man should hesitate for a moment, to seek any experience, or state of grace.

Some hope that they have it, think that they have it, and believe that they must have it; although they do not measure up to truth, even they do not love their neighbors as themselves, and do not weep over them, nor convert any from the error of their way. They can not say that they lead any souls to Jesus, but wish to still hold to their profession, that they are ecipurally perfect. They think that it is Christian perfection, even it is lacking in many respects. It only needs to be improved. It requires repairs. When God Almighty saves a man, he does not need any repairs to be converted. He does not require to be remodeled to measure up to the Bible standard. He has a Bible conversion.

When the Lord God Almighty entirely sanctifies a man throughout spirit, soul and body, and makes him perfect in love so that he loves the Lord his God with all his heart, with all his mind, with all his soul, with all his strength, and he loves his neighbor as himself, he does not need to enter a repair shop. He will not require to be made over again. There will be no spots, no pimples, no wrinkles, or any such thing. There will be no humps to be taken

off, and no crooked places to be made straight. He will not require to be warmed over, to be melted or refined. He will have the full Bible experience of full salvation. Men who have this experience, know that it does not require any repairing.

The man who needs some repairs done on his experience of holiness, has lost the one he received from God. This is where the trouble exists, and it is the nature of it. Some are slow to make this admission. The devil will tempt them much. He will tell them not to cast away their confidence. There are weeks, months and years spent, in trying to improve the old experience. A new one might be sought, and found a hundred times, while the attempt is being made to get life into the old one. While one part is being repaired a rent is made in another place. When that part is being made new, there is a break in another place. When the garment is old, and much worn, it is useless to put new cloth on it. When the old coat becomes threadbare, it is better to purchase a new one. When we put new wine into old bottles, the bottles will burst, and the wine will be spilled. When we desire new wine, we should get new bottles.

The new bottle preserves the new wine, and it is not spilled or lost. There will be a place for the new wine and room for it. Those

who have it measure up to everything. He will demonstrate to himself and to the community in which he lives that he loves his neighbor as himself. Blessed be the name of the Lord! Some suppose that they have Christian perfection when they are full of love. The converted man is more than full, he has a running over measure. It is boiling over. Remember the night that you hauled me out of the bed, Brother T—? When it is received fresh, it will be running in every direction.

A holy man can become like the Dead Sea, and still profess to love his neighbor as himself. The showers, the long heavy rains, and the cloud-bursts drop into it, but it is the Dead Sea still. The Jordan has been pouring its mighty waters into it, for thousands of years, and it is the same Dead Sea. Men come to this place of worship, and receive one shower after another, every sermon blesses them, every prayer gives them new life, vigor and strength. Everything seems to come their way, and still they go home like the Dead Sea. When God converts a man he is not like the Dead Sea. He more than fills him. It runs out of him in tears, prayers, sympathy and affection. Those who did not get this kind of salvation, may never have been born of God.

There is a little, sickly, modern thing, called

conversion. A man is born in the cradle, and some one must rock it to keep him living. The Lord give us the Bible kind of salvation. All heaven-born souls can rock their own cradles. They are healthy, rugged and strong. They have no need of the cradle, and could not be retained in it. Praise the name of the Lord, there is Bible salvation. A Bible Christian can not hold all the religion that he receives. Mr. Wesley's followers, or some of them, desired to settle down, with a feeling of all love, and call it Christian perfection. A feeling of all love, and no sin, is not the evidence to entire sanctification. It is necessary to have the witness of the Spirit, as clearly as to justification. A man should actively love his neighbor as he loves himself.

Men who feel all love and n. n., readily conclude that they have the experience of Christian perfection. Allow us to declare that it is more. It is more than the full of a man's head, the full of his heart, the full of his nature, the full of his bones, the full of his marrow, the full of the muscle, the full of his nerves, and the full of his whole being. There is a very large outlet from the man who has the experience of Christian perfection. It will come out of him in every way and manner. It will leap out of him. It will run out of him. It will come out in tears, prayers,

sympathies and exhortations. It will run toward every person. Some will get converted, others will be entirely sanctified, and there will be a revival along the Bible line.

No person enjoys Christian perfection a number of months alone. When a person is born of God, some other person will covet the same deliverance from sin. Those who are not leading others into a Christian experience require to be led in themselves. Some are like a sponge, it is necessary to squeeze them, in order to get anything out of them, and when something is taken out there is nothing left. Men who are perfect in love are always drinking at the river of life, and the rivers of living water, from the throne, are flowing through them.

All who find the experience of Christian perfection, are in no sense like a sponge. They have a flowing experience. Love flows like a river through them. Jesus said: "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." When it comes out of men like a river, it is easy to believe that their love is perfect in quantity. We will praise God that they have it. Those who have it flood the community, where they live, with salvation. A community is readily filled with salvation when the river is being

poured into it. It goes within easy reach of all who are in the community.

The man who has it, desires all to receive it. Some will seek it, they are already hungering and thirsting for it. Others will lose all they have, if they do not go on unto perfection. Christian people who are living in the warmth of their first love are very hungry and thirsty, for the experience of Christian perfection. Some of you have enough of grace left to seek the experience and find it. Those who have it always help those who are receiving it, to praise God for it. It is easy to know who receives it. It makes itself known. Men who find it are obliged to make it known or they will at once lose it. It always comes in torrents. It is the perfect fulness of salvation. God pours it on, and pours it in, and pours it through us. When it comes in floods, that can not be contained, it must flow on.

He will keep on pouring it on, pouring it in, and pouring it through us. Some of us believe in salvation in this way only. We have absolutely no use for the old, dry, stereotyped profession of Christian perfection. Men become dry, and then a shell comes over them, and they want us to believe that Christian perfection is inside of the shell. No person can see it, or hear it, or feel it. No other person seeks it, and no person needs it. It is

tiresome to look at those, who profess to have it.

When it is new, and warm, and flowing, it is much desired. Men hunger and thirst for it. It comes direct from heaven. God pours it out, and pours it in, and pours it through. This is the need of the day; it has always been, and always will be the needful thing. Men have a place for this fulness of salvation. Men who think have no use for the dry or the stale. It is the overflowing measure, that keeps salvation fresh, and much to be desired. There is the real genuine experience of Perfect Love. The promise of God is for full salvation. A downpour from heaven. There will be streams in the desert. The parched ground will become a pool and the thirsty land springs of water.

SERMON II

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

This is the normal state of religious experience. It can not be said of any person, that he is a New Testament Christian, who does not measure up to this standard. A religious experience, like other things, must be complete. This is a natural state. When religion becomes natural, it is right, and until it becomes natural, it is abnormal, and lacking. It does not measure up to divine truth.

Everything in nature, will die, for that which belongs to it. The wild beast in the forest, will lay down its life, for its young. When we interfere with their offspring we endanger our own lives. The mother will fight for her young, until she is torn limb from limb. We may put bullets into her, until we think we have her destroyed, but she will rise up and take our lives. She will do this, in defence of her offspring, because she considers it is in danger. Out of natural affection for her offspring, she will lay down her life, to

shield and protect it from suffering injury or harm.

We do not need to go to the brute beast for the forest for an example. Fathers and mothers are in this state, before they find the grace of God. It is an every-day occurrence for fathers and mothers to lay down their lives for their children. They are doing everything for the little babe. They do it also for all the children. When they are sick and dying, there is nothing too much for them to do. If one of the children were in a building which was on fire, the parents would rush through smoke and flame, to perish with it, or rescue it from danger and death. There is nothing too great for parents to do or suffer for their children. Men will do this for their neighbors, even if they have been most unfriendly. When their neighbors are sick, they neglect their work and business to minister to their wants. This is done through natural affection, because they see that they are suffering, and are in a sad state. Their hearts are moved with pity and compassion, and they wait upon them day and night.

Men neglect their business in seed time and in harvest, because a neighbor is very sick and near to death. When a neighbor dies all business operations are suspended and neglected, until the funeral is over. This is all

perfectly natural. It is natural affection. This is common among all the creatures of God. Christian perfection naturalizes all who are in the fold of Christ. It makes them act in a natural way toward all men. When parents weep day and night, until they reach their children and neighbors by prayer and fasting, they are doing a natural thing. There is nothing more natural than this. It is in keeping with everything else that we do, that is right. Until Christian people do this, they testify by their indifference, that they are very far from Christian perfection.

Christian people who can sleep and be satisfied, and allow their children to die and be lost under their roof, are in a cold, sad state as professors of religion. They are far from the normal state of the religion of Jesus. They do not see things as they are, and do not act as they would if they could see. It means much to see the state of our homes when our children are not saved. It means much to have our eyes open, to see things as they exist. The experience of Christian perfection takes away all the mists.

What we see makes us feel. It is what we see, or hear, or become conscious of, that moves our affections and stirs our sensibilities. If you had no tidings, that some one was sick in your home, you would not be moved over

it. If the tidings came that some one that you loved much was sick in your home, the hearing of it would stir you much, but when you would reach home and see the fevered brow, the distorted features, from suffering and pain, you would be deeply moved and greatly stirred. Your tears would chase each other down your cheeks, and your heart would beat heavily in sympathy and affection. How quickly you would act in your attempt to alleviate the suffering and remove the pain. You would run for hot bricks, and try everything that would come to your mind, that might give relief, or make the suffering less. You would do anything to stay the disease and hinder death.

You would do all this and more, because, by hearing and seeing, you became conscious of intense suffering, and a seeming approach of death. If your boy or girl is on the road to hell, and you do not feel it, and are not weeping and praying, and are not burdened and excited, and no putting forth an effort to save; you declare to all around you that you are both deaf and blind, that you can neither hear or see. It would be a declaration that you are asleep. The voice of God to you is, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

The experience of Christian perfection gives clear sight to the people of God. It clarifies the spiritual vision. It removes all the mist and fog. The sin being all removed, there is nothing in a man to hinder him of seeing. He has a very clear vision. It removes the paralysis caused by sin, and all the blindness that had happened in part unto Israel. The hindrances are all removed, and all that impairs the spiritual sight is taken away, so that the man of God can hear, feel and see. He can know and understand. He can see things as they are, and know what to do under the circumstances.

The man who is scripturally perfect can see the position and state of all around him. He can see every child he has in its state, whether on the road to heaven or hell. He can see the people who are lukewarm. He can see those who are cold. He can see all who are drifting toward the world. He can see everything that is wrong about his home, and in the community where he lives. The man who does not see these things is spiritually blind, and for him to profess to be perfected in love is only a delusion.

When a man gets converted he has a wonderful vision of these things. He has a clear sight of things around him. Because of the clearness of his vision he is deeply moved. He

will weep and pray and exert a powerful influence. He moves the place and others get converted. This always goes on, until a man becomes convicted of inbred sin. Then he sees so much sin in his nature he is almost paralyzed by it. He has reached a climax, if he is not then delivered from inbred sin, he will likely cease to be an active worker in the vineyard. If he is restored to a normal state, perfected in love, he becomes more active.

Christian people work well for a time in their first love. They work until they are weakened by the consciousness of indwelling sin. When they seek and find the experience of Christian perfection, all the hindrances are removed from their hearts, and it is easier for them to work and pray than it was when they were converted. They can work with greater grace, because they have a greater fulness of love, more liberty, stronger faith, and more power to do it. They are more efficient than they were at first.

All who are converted are soul-winners. Some profess to have the experience of Christian perfection, and they do not win any souls for Jesus. It is true that some cannot do it. They cannot, because they do not. If you could do it, it seems as if you would do it. This might be true, if it were true, that every Christian did all the good that he was able

to do. It may be that you are not in a fit state to do it. You may be frozen over the mouth. You may have become too stiff and formal to do it. Your tears may not be flowing freely enough. You may not see people as they are and you are not moved, you are not excited enough, and your heart does not cry out for souls. It does not throb with intense feeling. It may be that you can sleep, you can eat, you can work, and you can content yourself and be satisfied without seeing any souls being saved.

The man who has the real experience of Christian perfection, loves his neighbor as himself. He can not be satisfied, he can not rest, he can not keep quiet, and he can not be hindered in his efforts of winning souls for Jesus. Some say to us, you are preaching away my experience. If they had it, it would measure up to all truth. We do not preach about what men have, but about what they have not received or lost. We have nothing to say about what men have, they have too little. A man should use all the grace that has been given to him. We preach so that Christian men may receive all the fulness. There is an experience of Christian perfection. There is Perfect Love. The man who seeks and finds it will see, feel, weep, pray, and win souls for

Jesus in any place where there are souls to be saved.

Christian perfection is a state of religious experience where all the hindrances have been removed from the heart and soul. A man can go when there is nothing to hinder him. He can weep over souls, and pray without any conscious effort. There is power in prayer, and a tremendous influence in tears. A man who can see people on the road to hell and not weep is very dry. The man who does not rush after men, who are running into hell, with a flaming passion to save them, must be destitute of vital godliness. He can not be filled with the love of God. Love softens, melts and refines all who have it. It reaches to the lost and perishing.

Some labor well for a while, and become discouraged, when they allow the revival fire to die in them. Some labor while the special revival service is going on, but they cease with it. There is no end to the revival when the people are perfected in love. The revival goes on through summer and winter, rain and sunshine, heat and cold, and flourishes. The revival remains where there is perfect love. Every day is a set time for winning souls with the man who is full of love. Every day is a golden opportunity for him to be pulling them out of the fire. There is no set season in the

year. It takes in the whole year. It is the perfect love that does it.

When a man is not converting people, he could not retain Perfect Love. He would have no way of retaining it. It is loving our neighbor as ourselves. Men dry up in inactivity.

The man who is not saving some other person is losing his own soul. A man does not require to cut some other man's throat in order to lose Christian perfection. It is not necessary for him to slander his neighbor. He does not need to talk about his neighbor. He does not need to let his tongue loose in any way, only let him cease to win souls for Jesus and love dies. The man who ceases to pull souls out of the fire, and does not win them for God, must of necessity lose his love. When a man allows himself to be satisfied without souls for Jesus, he is already losing the fire out of his love, and is becoming formal. It is the particular business of the devil, to shut a man off, to close his mouth, to dry up his tears, to stop his prayers, and roll the burden off him. A man can get the habit of falling asleep, and lose his love in the act. It is the business of the devil to take the love out of a man, the flowing speech, and then perfect love is all gone.

Perfect love in action makes the revival perpetual. The revival should never close, the

fire should be kept burning in the soul for God and the salvation of sinners. When Christian men lay down their armor, and console themselves, that they have had a good battle, and commence to take it easier, they lose all the revival flame out of their experiences, whether it is justification or sanctification. It is the most natural thing in the world to be converting people. It is a sad delusion to say that we are perfected in love when we are not saving souls. God says, "Thou shalt love thy neighbor as thyself." Men do not mean to tell lies when they profess all and do nothing. They affirm it in good faith, but it is at the same time a great falsehood. We rejoice with all men over what God has done for them, but He requires that they "Go on unto Perfection."

Perfect love is the active element in a flaming perpetual revival. When the people of God in any community, go up and possess the land of rest from inbred sin, the Canaan of Perfect Love, the revival will commence at once. The revival would be there already. There will be a revival in Chesterville, in Avmore, in Iroquois, in South Mountain, in Aultsville, and in every other place represented here, if this place becomes holy by the children of God going up at once to possess the land.

If we receive the real flaming, burning love,

which will drive all the fear out of us, and fill us with the fulness of His love, so that we will love our neighbors as ourselves, there will be no stop to it. The matter of loving our neighbors as ourselves tightens on us. This tells the tale for us.

Do you love your neighbor as yourself? Have you demonstrated it, by weeping, praying, working and saving souls? This is the point. This is what counts. This is where we should judge ourselves, and sit in judgment on our own experiences. We should measure ourselves by this rule, and weigh ourselves in this balance. If we do not do so, we are wide of the mark, and are deceiving ourselves.

Do you demonstrate your love? Do you weep over the lost, from the affection of your heart for their salvation? Do you wrestle with God for their salvation? Are you winning them and leading them to Jesus for salvation now? When no person is being saved, there will be a falling away. There will be a decrease. When the people of God cease adding to their numbers, they will diminish. When they are not leading any person to Christ, some will be drifting away from them. When the people of God are hot, and flaming in Perfect Love their numbers will increase rapidly. Those who would be falling away, would not

have time to touch the ground, until they would be lifted and rushed on.

Perfect love makes Christians alert, they watch over each other, and rely all their forces, and leave none behind them.

When our sensibilities are all active, and we are alert, filled with love, on fire of the Spirit, in touch with God, in harmony with heaven, in divine order, and full of revival flame, we will be converting the people, and our eyes will be wide open to see; and when a man commences to slip, our arms will be around him to hold him up. Every one of his brethren will be helping him and saving him from falling. Where there is a weak person in a family, all the rest are ready to help that one, and they do it. Where there is a baby, all are ready to help it. When it commences to walk, all in the home are interested, and excited. Hands are held out to it, and should it fall, all will run at once to lift it up. Every heart is beating in sympathy with it, and full of affection for the young and weak one. The child will not be afraid to attempt to walk again, even if it did fall, on account of all the help and sympathy it received.

When we get men converted and started on the road to heaven, we should not forsake them. We should see them all the way through the pearly gates. If they are neglect-

ed, they may slip, and if they think that they are forsaken, they become discouraged. Men who are perfect in love have the charity that never faileth. They help those who are young in the way, and weak, and if some one should slip and fall, they do not tramp on him, and kick him for falling; but they pour oil into his wounds and care for him.

SERMON III

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

It is not optional with us whether we do this or not. It is a positive command. God Almighty says: "Thou shalt." "Thou shalt love thy neighbor as thyself." There are not two ways about it. There is only one way. We cannot get out of it, nor around it. It faces us, and we are to meet it. We have to do with it. It has to do with us. Our eternal destiny depends on what we do with it. If we fail here, we fail everywhere. The man who fails to do this, breaks the command of God, and has become a transgressor.

There are but few men who measure themselves, in this way. This is the reason so many are lame, and dry, and cold, and formal, and dead, and useless, and ineffectual. If we would measure ourselves by truth, and comply with truth, and come up to the truth; then when the truth would make us free, we would be free indeed—free to pray, free to preach, free to exhort, free to sing, free to work, and free to do wonders in the name of Jesus. We would be effectual. We would never be use-

less. We would do the whole will of God. We would always be more than conquerors. We would always have the inspiration of the Almighty. God would show us what to do, and give us power to do it.

The work that is done by love is always effectual. The thing that is not done in love very seldom succeeds. It is a tremendous matter. The work of winning souls, of reaching our neighbors. We can do it with love, without love we fail, but there is plenty of love. We can be rooted and grounded in it. We can be filled with all the fulness of it. We can have it in our hearts. We can have it in our heads. We can have it in our thoughts. We can have it in our natures. We can have it in our bones. We can have it in our flesh, until we are all on fire, until we are melted and soft, and made tender, and made kind, until we are filled with inspiration for the work.

A man who is full of love from his head to his feet, can do all things. He can do everything God has for him to do. He cannot fail, because love is the strongest thing on earth. It is the strongest thing in heaven. It is the strongest thing anywhere. It is the strongest thing everywhere. It conquers everything. It drives the fear all out of a man, and makes him as bold as a lion. When the fear is all

out of a man, he will not be afraid to undertake. He will have courage to undertake any thing in the name of Jesus. He will have power to go through with it. He will have strength for every battle. He will have courage to declare that he can do it, and then stand by it. He can declare that God will give the victory.

Allow me to say that when God pours His love into a man without measure, something will be done. We are to be channels through which He can pour it. He will pour it in, when the channel is open. God Almighty can pour it in, until He fills the whole campground, and fills the whole community. The whole camp-ground will be a stream of love. A cyclone of love will sweep over the place and will flow from heart to heart, like oil from vessel to vessel. Every man who sets a foot on the ground, will feel that this is a wonderful place. He will be compelled to say that he never saw anything like it. The Lord God send it, and pour it out, and pour it on, and pour it in, and melt every iceberg, and soften up every dry professor of religion, and thaw out every frozen one, and bring down everything that is high, and build up everything that is broken down, and elevate the low places, make all the crooked places straight, break down all the mountains, and make

everything like a beautiful sea of glass; so that we will run and not be weary, we will mount up with wings as eagles, and not faint by the way, but press the battle.

When God gives a cyclone of love, everything comes up by the root. Praise His name forever and ever. There is a cold, icy thing, that is called love. The thing has no affection in it. It never moves those who listen to it, and it never softens those who profess to have it. There is the love of God. It moves everything, when it is received. There is real power that makes the dry bones in the valley shake. They shake until every bone finds its own place. Where the real, genuine article is, there can be imitations and shams. There could not be an imitation if there was nothing to imitate. There could be no sham, unless there was first something real.

Brother, do not be satisfied with a sham. Do not accept the imitation of the genuine article. Open up your heart, open up your head, open up your whole nature, and your whole being. Have God Almighty open you up, and pour in the fulness of His grace and love into your heart and nature, until you will be obliged to cry out, enlarge my heart to compass Thee. When you cannot hold it, then it will run over, and the whole place will be flooded with it.

Real, genuine Christians like a good thing. They love the real, genuine article. They are charmed by seeing others receive the whole fulness of it. Praise the Lord! You should know, the heavens are full of it. God Almighty can pour the heavens into the place, and pour them into us, until we are compelled to cry out, enlarge the vessel. Most people that we know, can hold all that they are receiving. They are not suffering any inconvenience on account of the fulness of love. They are comfortable with all they are receiving. When the Lord God opens the heavens on us, we will have to cry out to God to enlarge our hearts. When he pours a cyclone on us in this way, we will be obliged to run to others, to have them share with us in the blessing. The Lord God Almighty can send it, and He can keep sending it, until the whole place is filled with it. When it comes in this way, we feel we need more. There is the fulness of love, the whole fulness. It is all the fulness that we need. When it comes, it seems as if the whole heavens had come. Praise Him! May we go to the place where the Lord can pour it on us.

We have not met any person yet who had too much of it. Some have very little of it and consequently they have no overflow. The Lord God can pour it out until the river over-

flows its banks. He can pour it on, pour it in, pour it all over, and flood the community. We are not to subsist on half rations, half-starved, but are to be filled with the fulness. There is a dried-up thing that some call Christian perfection, that no person can see, no person can feel, and no person can enjoy. It is only a dead weight. All who carry it, die under it. Christian people should be so full that no matter where, or how they are touched the love will run out of them. So that everywhere you touch them, you will feel the fire.

The cyclone is lovely. When it comes most people love it best. He can pour it out without measure, and fill the whole place with a river of love. There is enough for all, enough for each, and enough for evermore.

"Its streams the whole creation reach,
So plenteous is the store."

Brother, you need not be stinted. You need not be half-starved. The Lord God Almighty can fill you, fill you to overflowing, and fill you with all the fulness. He can press it down, shake it together, and run it over.

SERMON IV

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

This might seem to be a calamity, a hard task, a difficult matter, a grievous burden, to a cold, formal, dried-up, petrified professor of religion. To a new-born soul, it seems very natural, the pulsation of his heart, the ambition of his nature, the purpose of his life, and the ruling passion of his soul. It is the strongest element in him. Men who are made perfect in love, love their neighbors as themselves, as a natural consequence. Christians who do not do it as a natural consequence, are not made perfect in love.

Love is the greatest power on earth, and in heaven. It moves all earth, and it stirs all heaven. It was love that moved the heart of the eternal Father. We read it so:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." It was love that moved Him. It was love that actuated Him. It was love that constrained

Him. It was love that made Him do it. He made the sacrifice and He made it joyfully. He was compelled to do it. He could not do otherwise; neither could He leave it undone. It was love that made Jesus leave the shining streets above, and rush to save a lost world. Love constrained Him to be born in a manger, and go about not having where to lay His head. He was a man of sorrows and acquainted with grief, but it was done in joy.

He willingly suffered for sinners. He yielded Himself up fully to endure. He came to be a man of sorrow and acquainted with grief. The love He had, that moved Him to lay down His life for sinners, made it an obedient service. It is the same essence, the same divine love, that moved the Holy Ghost to come to save the lost sheep of the house of Israel. It is love that causes Him to labor with every sinner, as well as with every saint. In love He leads them to the fountains of the skies. It moves the Trinity in the Godhead, so that they are always laboring with the lost and perishing. They love to save and redeem. It is not possible for any man to have this love in him and not be moved to action. Some profess to have it, and they are as cool as frogs. They do not weep, pray and prevail with God. They never pull a soul out of the

fire. They fail to wrestle and prevail with God in prayer for souls.

I believe, naturally believe, consequently believe, that every man who is full of love, is a terror to the community in which he lives—a terror to stir it, a terror to melt it, a terror to move it, a terror to shake it up, and a terror to reach it. A man will do something as a natural consequence, when he is perfected in love. There will be a melting time, for it is very hot. He will be melting from his head to his feet. He will not be frozen over the mouth, like a nominal professor, when he is full of hot love. He will always be tender, and feel, as if he might melt away into liquid. He will feel his head like waters and his eyes like a fountain of tears. Men who are filled with the fulness lose control of themselves, then God gets perfect control and He makes vessels unto honor. Men who are perfect in love, are altogether the Lord's, and He has all His way with them. They will do great wonders in His name.

Love is hot. It is flaming hot. It burns all it touches. It is a tremendous fire. Many waters can not quench it. It removes all chilly, icy feeling. A man who is filled with love will not have any coolness in any part of him, and no dryness. He will be full of tears to weep over all that err. It removes

all the heavy, cool feeling from the soul. The man who is full of love will have no stiffness in his spiritual muscles, and no rheumatism in his nature. He will be loosened up, shaken up, made limber, lifted up, and will have the power to go into the highways and hedges to bring them into the fold. Blessed be God! It will not be a cross for him to go. It would be a great cross not to go. It is no burden for him to pray, it would be a grief for him to have no chance to pray. It is no trial to a man who is full of love to preach, it is as easy as to breathe. It is no burden to him to win souls. The love will do it. It will be the natural, spontaneous outburst of the heart, that is filled with a passion for souls, nothing only souls will satisfy him.

It is useless to say that a man can be full of God and be inactive. Any person that knows God could not believe it. A man who ever had the full experience of Perfect Love, could not believe it. He would know the power that is in the experience of Perfect Love. Men who have it do a great work for Jesus. The man who has the experience, prays by storm, preaches like a hurricane, and the heavens come down when he prays. He controls the heavens on his knees. There is no hindrance to his prayer. It is a flame of love.

It is useless for a man to preach, if he

can not convert the people. Why would a man pray, if there was no answer to his prayer? Men who pray in love get their prayers answered. They can pray down a revival. Holy men can break a community into pieces. The fulness of love in a man works wonders itself. Love conquers every opposing element. It subdues the people. It will break down formalists and dead professors. It will make people who have only a profession of holiness, see, and feel, and know, that they are empty, and dry, and cold, and formal, and barren, and hypocritical, and electrotyped. It is God's weapon for doing His work and it does it well. It melts Christian people all over and sets them in a flame of love to weep over souls, rescue them from the jaws of hell, and snatch them as brands out of the burning. Men who have it commence a revival and go on with it.

Is it possible that there could be twelve men in a community, cleansed from all sin, and filled with all love, and the whole of them retain it, and win no souls for Jesus? Where people are filled with love, the revival has commenced, and is there to remain. When the revival dies, the people die with it. They all require to be saved over again. There is red hot, flaming, burning religion. Allow me to declare that it puts a stir in all who receive

it. They have a scriptural go in them. When a man gets converted, he goes after the lost, he can find them, and lead them to Jesus. When the Lord converts a man He makes him run all over the community. He is a stormer. Where some of us were converted, the people who found salvation were soul winners at once. They had love enough to bring their friends to Jesus. Blessed be God!

It is a sad sight to see twenty people in a group, all professing to have the perfect quantity of love, and none of them winning souls for Jesus. They have not the experience. There is the real, genuine experience. It will move any community. There is Perfect Love. It makes all who receive it love their neighbors as themselves. When a man loves his neighbor as he loves himself, he will cry because he is in sin, pray for him day and night, preach to him, exhort him, work for him, and never cease day nor night, until he is won for God and heaven. There is a great power in love. It puts power in a man's prayer. He can grasp the heavens and prevail, because the hindrances are all out of his heart. There is no tendency toward distrust, unbelief, or doubt, it is as easy to trust God, as to breathe. Perfect Love leaps to the heavens, there being no hindrances. A man who is full of love, feels as if he could fly into the pres-

ence of God, grip the batteries, and hold on, until the revival would come down. Praise the Lord forever and ever!

When we receive it, we will storm the whole country. We will be tremendous. Oh, hallelujah! Some one may say, "You will have to get the fire to do all that." Nothing on earth or in hell, could keep the fire off us, if we were made perfect in love. If we were ready for it, all the batteries in heaven would be turned loose on us. The wind would blow. The fire would fall. The Pentecostal flame would come. Praise the Lord, forever! It is the old frozen thing that some call Perfect Love, that does so much harm. Well, there is the genuine article. There is the pure gold. The man who is full of love does not try to do something. Oh, hallelujah! It is spontaneous combustion. It will explode, and move in every direction itself. We will not have to try to pray for the people, nor try to have a revival. The revival will have come already. It will be here as a natural consequence. Hallelujah to the Lord God Almighty! We will not try to love the people, we could not do anything only love them. We will not be trying to love our neighbors as ourselves, it will have become the natural passion of the soul. It will be the natural impulse of our hearts and

natures. Our hearts will throb and beat in this way.

When we receive it, we can say: "It is in my bones. It is in my flesh. My nature cries out in love and affection for the people. I want to see them all saved. I will have to see it. I cannot rest, while I have any being. I will have to bring souls to the Lord God Almighty."

Are you groaning to be made perfect in Love? Are you anxious to have it soon? Some of you were confident that you had it when the camp-meeting commenced. You have been blest very much since you came, but you are not yet made perfect in love. You are getting ready for it. It is good to be advancing. You are getting the preliminaries. It means much to have all that must precede the reception of Perfect Love. When a man is being converted he receives much salvation—a flaming experience. He has to keep on getting salvation until he is entirely sanctified throughout spirit, soul and body. It is not a gradual process, although a work of grace goes on in the soul. Perfect Love is received in a moment. When we are scripturally perfect, when we love our neighbors as ourselves, we will go to them, and some of them will want us to lead them to Jesus. We will run East, West, North and South after the wan-

derers from Jesus, seeking the lost sheep of the house of Israel.

We have no way of believing that the experience has been received until we see it demonstrated. We know how it operates. We know the results from it. We know how it burns its way. We know how it flames. We know the go it puts into those who receive it. We know the result of being made perfect in love. May we soon be in the state and relation where He can pour it in, pour it on, and all over us. The only danger there is about it; we may cease going before we reach it. No person can receive too much.

SERMON V

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

Religion is love, but there are a number of things associated with it. Where there is no divine love, there is none of the religion of Jesus Christ. "He that dwelleth in love dwelleth in God." It is more difficult to get love than any other part of religion, and it is easier to lose it than any other part. Men lose this and retain all the other parts of religion. There are only a few who seem to retain this pearl of great price. It may be that they do not find it. God teaches us that when a man is converted, the love of God is shed abroad in his heart, by the Holy Ghost, which is given unto him. There is a great flow of love comes rushing into the soul that is born of God. We fear that most seekers of salvation stop short of this mighty inflow of love. It comes into men who are being converted, and fills the whole soul, and the whole nature, so that a man knows that he is full of religion. A man who is born again

feels as if he had all religion, as if he could not get any more, and would never need it.

This is how a man feels when he gets converted. Praise the Lord! It is better felt than told. When a man is being entirely sanctified, he receives a double portion of this love. It is as much more of the same essence. Regeneration is only one-half of salvation. A man who is only born of God, has only one-half as much love as the man who is entirely sanctified, and yet, when he got converted, he thought he had all. It takes time, temptations, provocations, all that is evil on earth and all that is in hell, to let him see, feel and find out, that there is more religion for him. When he receives the second work of grace, he gets as much more love as he received the first time. It is a glorious experience. It is a divine fulness. It is a cyclone of affection coming into a man, filling up his whole nature.

God says, it casts out all fear. It leaves no sin of any kind or degree, and it fills the whole heart, and the whole nature with God. There are a good many Christian people who at some time in their Christian experience found this work of grace, but very few ever found out what it was and retained it. It is one thing to find it, and it is another thing to live under it. It is everything to keep

where the love flows like a river. It will come like avalanches from the skies, to those who live in touch with it. We are informed in the Word of God, of men having lost the experience of Perfect Love. In the Apostolic age, at a very early period in the Christian Church, good people lost this flaming experience of Perfect Love, and retained all the other essences of the experience. The Church at Ephesus seemed to have the greatest fulness of love, but they lost it all, and they retained everything else in religion only this one thing. God told them that He had somewhat against them, because they had left their first love.

We may retain all only love. We can have faith, so that we could remove mountains. We can retain peace, joy, patience, and zeal, when the love is all gone. We can pray with earnestness and eloquence, preach like Paul, after the love is lost. We may wax eloquent, soar very high, and use much physical force, zeal, energy, strength and might, when we are destitute of love. We may labor faithfully, do it for Jesus' sake, without fainting, and at the same time, not have the love of God in our hearts. It is blessed to get love, it is more blessed to keep getting it, and most blessed to be receiving it all the time.

The man who is not in a receptive state, is sure not to have it. This is why it is pleasant to see men get new shocks of converting grace, and a reason why men should be where there is a strong flow of sanctifying grace. It makes men true, faithful, and loyal to the cause of God, when opposition is very strong. The fresh flow of love is the thing that God uses to carry on His work. He never uses the dry or the frozen article. It is the fresh love that gives strength for battle, and is in demand on the market. The pure, divine essence, that has not been adulterated. It is love that softens and melts, and reaches the heart. It takes our prayers into the presence of God, and brings the answer down. Some Christians suppose they are all right, because they can pray all the time. Men might do that and have no religion. The Church at Ephesus could pray and not faint, but was fallen. It had the grace of patience, and grace to labor and endure, but had lost the first love. They had not ceased to labor, although the love was all gone. They had been converted, entirely sanctified, preserved blameless, baptized with the Holy Ghost and with fire, but had lost the vital principle—love. According to St. Paul's prayer, they were filled with all the fulness of God, were rooted and grounded in love, and able to com-

prehend with all saints, what is the length, the breadth, the height, the depth, and they had known the love of Christ which passeth knowledge, and yet they lost it all.

Now Brother, P— was all right in asking the question: How could they lose it? It is certain that men can, because they do. He has made it known to us. We are not to be without it. We are to be getting it. The man who is always getting it will not lose it. It is necessary for Christian men to talk very little and keep their hearts tender. Men require to watch. There are many things to help a man to lose it. Every man requires to get it often, and keep himself in a state that God can pour it on him. The love of God is a very tender thing. It remains with those only who are tender. The amount of tenderness a man retains is a very certain proof of how much love he enjoys. A man might preach a wonderful sermon, but it would be dry bones without the love. A man may be eloquent and oratorical, having a finished discourse, and preach it home, but if it lacks the love, it will not convert any person. Some men pray good prayers, they pray with much earnestness, they pray strong, they pray until they are hoarse, and they pray until their throats are sore, but they get no answer. It is dry, the love is not in it. The pure affection

is not there. The passion for souls has gone out of it.

The hot love, the heavenly touch, and the inspiration of heaven may be lost and then Christians are fallen and helpless. When the love is lost all is gone. Some Christians seem not to know it, because they can retain everything else when it is gone. Without the love we are as sounding brass and a tinkling cymbal. It is this love that does it, brother. It was love that converted us. It was love that reached us, that broke us down, that constrained us to turn, and saved us. Law condemned us, made us guilty, miserable, sad, but it was love that reached us, converted us, cast out all our fear, and made us as bold as lions for God Almighty.

Entire sanctification raises a man above everything. When God Almighty converts a man He lifts him out of the horrible pit and out of the miry clay. He takes the burden off his heart, and makes it mount up. He makes a man feel so light, he would hardly know that his feet were touching the road. When He entirely sanctifies a man and fills him with Perfect Love, he feels like crying, laughing and shouting. He may do the three. He may not know all that he does, but he will know that he is perfected in love. He can remain where he will always be getting it. He can stay

where the river overflows. If he does not lead others into it, he will lose it. It is for a purpose. Every man who has it can lead others into it. What we can do, we must do. It takes all the hindrances out of a man, so that God can abundantly use him for His own glory. It is God's way to use one man to help another. We have to lead others in, to retain the experience ourselves.

I will change that, and apologize for having said it. I will say, it will be done as a natural consequence. Others will get it, because we have it. We have to be true to the thing we get, true to the doctrine, true to the Scripture teaching, yielding fully to God, to be used in every way, preaching it according to our ability, and carrying it from house to house. We must let the people know of the greatness of our Saviour and His salvation. It is necessary to let the people know about it. All who have the experience have a burning desire to tell it to all. It is a duty, as well as a privilege, to make it known. The man who does his duty in love, is blessed in doing it. Every man is responsible for what he does, and how he does it, but God holds Himself responsible for the results. The love is to be burning, and flaming in our prayers, sermons, exhortations, and efforts, and God will use it.

We should be assured of this, we may feel all love and no sin, and yet not be perfected in love. We may have all faith, so that we could remove mountains, and not be perfected in love. God assures us that we may have all the other graces, without having love, and they profit nothing. We may have the gift of tongues, of wisdom, of prophecy, and give our bodies to be burned, but these do not profit without the love. We need much love to preach repentance. No man can lead sinners to repentance without love. We require to be rooted and grounded in love to preach hell and damnation. A preacher needs much love to preach holiness to old professors of religion, who have lost their first love, and follow them until they are restored.

When men have been good, true, loyal, devoted, walking in the light, following Jesus by choice, doing their best, looking after their preacher, supporting the cause; zealous for missions, faithful readers of the Word of God; they consider this should be Christian Perfection. It may be a perfect form without a vital spark of godliness. A man may be ready to lay down his life for the cause of God, and have no salvation. Some lay down their lives for their country, who never had salvation. This is generally considered perfect religion. It is a false assurance to men that they have

perfect love. Men have done all this without any religion. Men do this who never had the love, and others do it after they lose it. He can restore those who have lost it. Praise His name forever and ever! Our Saviour is the Almighty God.

A man may be very true, he may be genuinely good, he may be perfectly loyal, he may have strong faith in many ways, and grace also, even the grace of patience, but if the love of God is not shed abroad in his heart he has no salvation. A man may travel many miles to preach, for the good he may do, and he may undertake much to win souls for Jesus and not be saved himself. He may have had the love of God in him at one time, but it means more to retain it than it does to seek it.

There are but few who remain so humble and penitent before God, that they are always receiving His love. It means everything to be able to say, "I am going to receive His love to-day; I am receiving it now." We should be able to get on our faces before God; and get purged, washed and filled with His love in a few minutes, and get it the same as if we never had it before. It may seem to you like casting away your confidence, you will require all the confidence you have to do it. It would not be throwing away all your faith,

but it would be bringing it into present use. It is a good way for a man to find out whether he has present saving faith. If a man has much faith, strong confidence, and much grace, it should be a delightful exercise for him. A man should get it in the first service, so that he could have it repeated in every service of the series. There is always an increase where there is a repetition. It is the great need of the day. May we all become more hungry for it.

It takes love to commence and perpetuate a revival. We may stand off and preach to men, and it be repulsive to them. Parents preach to their children and they become harder. When we stand off and preach at arm's length, it only makes people worse. A preacher may get into the pulpit, and preach a good sermon, and think he is doing well, and the people go away colder and harder. It is dry preaching. There must be very little love in it. We would not say, that when we preach love, we never cut to the quick. We need much love to search the hearts of men to the bottom. We need much love to preach the skin off a man, more to take the flesh off his bones. Most of all do we need love to get into the joints, and the marrow of the bones, and make them ache, groan, weep, seek and cry out, until the Lord God Almighty delivers

the soul from sin, death and hell. Brother, we need love. I tell you, we never had too much yet. We never get it too often. We never felt it too strong, the heavier it comes the better we like it. When it comes with a tremendous gush, to our hearts, our heads, our natures, and fills our bones, and we feel that we are all on fire, we like it best.

When it becomes hot in us, we have to preach it. We can not help it. The hotter it becomes, the more we have to preach it. When we are hot enough in it we will preach it all around us. We will go to all within reach of us. Every place of worship will seem too small for us. We will travel much to let the people know about it. It generally takes a number of days in a meeting, to get the people into a revival flame, so that they will pray day and night for souls. When the people are full of love, the voice of prayer will be heard on the camp-ground at all hours of the night. There will be shouts of victory. A soul born to God. A proper revival runs all night, the same as in the day time. When we are full we know all who have it.

SERMON VI

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

It is true, that this is a high state of Christian experience, but it is the standard that God set up. This is God's requirement, and it is our necessity. While it is high, it is the only easy place to live. Every other state and experience has its difficulties and hindrances. Men who are not made perfect in love, have inward sin to overcome. Those who are perfected in love, have nothing in their hearts, heads, or natures, to hinder them in the Christian life, but everything inside of them helps them. Blessed be the name of the Lord God Almighty!

It is true, that most people have wrong conceptions of this great and glorious experience. It being so great, they conclude that it must be difficult to find it, and next, impossible to retain it. The truth is, there are no new duties connected with holy living. Men who are converted are to do all that the perfect do. There are two conditions of salva-

tion set forth in the Word of God for seekers of salvation. These conditions are repentance towards God, and faith in the Lord Jesus Christ. The general mistake is repentance is laid aside, when the soul is regenerated. It is considered no use again, until a person wants to get entirely sanctified. It is supposed to be useful only at these two seasons.

Christians who imbibe this conception are rendered useless. Repentance makes everything else possible to us. This grace opens the soul for all that God has to give it. A man who will repent is as sure to get religion as there is a God in heaven. A man who will live in the exercise of the grace of repentance will find all religion. It is not possible for a man to fail, who becomes penitent, retains and exercises this grace. We should know what it does. It breaks a man down and opens him up. It makes him an open channel for the grace of God. The soul that is not opened up, cannot be emptied of self and sin, and the fulness of the Gospel cannot be poured into it.

Repentance opens the heart, and makes a man sorry for all the evil he has done. It makes him hate, loathe, and abhor all sin, and forsake it. Repentance makes a man confess all his sin. Men who make a constant use of the grace of repentance, are always getting more religion. If they do lose some religion

they get more than they lose. They are open to God Almighty, and the whole soul remains tender before Him. It makes everything possible to him. The man who repents can believe, and will believe. Repentance opens the heart, and the soul to trust in Jesus for salvation. No man can believe until he repents. Evangelical repentance and saving faith are inseparable. It will be as natural to believe, as breathe, if the soul is truly penitent. If the heart is inwardly turned from all sin, to God Almighty, it will be as easy to trust Him as it is to breathe.

These are the only conditions of salvation. The man who will repent, and keep on repenting, and will believe, and keep on believing, will receive salvation and entire sanctification. He will never lack for grace or love. He will always be getting it. He will receive all that is preached to him in the Spirit. No person can preach any state of grace or power, faster than he can get it. He is open and receiving. Repentance throws the soul wide open, and faith draws everything into it. Repentance makes room. Faith takes all that we need, everything within reach, everything we hear about, and all that we see that we should have.

If we have been genuine penitents under all the means of grace, and have had our hearts

open to God, and have been receiving by faith, all that God has promised us, we should have much salvation now. God has given us the grace of these things for that purpose. Repentance to open up our natures and faith to appropriate and take all that we need. If we have these two graces, if we have them in their richness, if we have them in their simplicity, all grace, love and power will be ours.

When a man repents of actual sin, it opens up all his sinful life, and sinful heart, and opens a road to all the sin he has ever committed. Then faith appropriates all the salvation that he needs, and his sins are all taken away. If he retains the grace of repentance, and does not throw it away, as many do, he can keep on believing and receiving. Some who were converted, make a mistake here. They lay aside and do not use the grace of repentance. This is the most useful grace, as it makes room for all the others. A person may lose some grace under temptation, but if he has the grace of repentance, he can receive more in a moment. He would never lack for any blessing. He would never be without it. He would never be empty. He would never be dry. He would never be cold. He would never be formal. He would never fail, because repentance would break up the form, soften

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the hard places, open up a channel in the dry ground, and let the water into it.

If a man is truly penitent, and trusting Jesus all the time, no person could preach anything to him faster than he could get it. His profession might be disputed, it might be said that he did not have it all. If more was preached he would get it also, in the presence of his opposers. If one-half of a sermon was to show him that he was not right, and the other half to bring him what was right, when the sermon would be done, he would have it all. One half of the sermon might show him that he was dry, cold, empty or formal; the other half of the sermon would bring to him all the fulness of love. He being in the exercise of the grace of repentance, would be melted, made tender and soft, and bring in the exercise of faith. He would take everything needful. His religion could not be preached away, and would take all that was in the air, and in the meeting.

This is all the secret there is about it. It may be said that, "We must be true to it." The man who remains penitent is true. Allow me to say, that the grace of repentance is at the bottom of all trueness, loyalty, devotion, consecration, obedience and everything else. I will vouch for the man being true, and being loyal, and being devoted, if he will remain

penitent, a broken and emptied vessel, for the Master's use made meet. Praise the name of the Lord forever!

It is a real scandal on religion, for Christians (so called) not to be able to get everything that they need. There are not many who think that they are misrepresenting all salvation, when they are empty, cold, barren, and looking for something and do not get it. All such are making it known, and letting it be seen, that they never reached the simplicity of the Gospel of Jesus Christ. Men who reach the simplicity of the Gospel of Jesus, are in a state and position to receive all that is preached to them.

It is sin alone, that keeps the blessing off the soul. It is sin only, that keeps all grace and all glory out of a man. It is sin that prevents the power from falling on the soul. It is sin, and sin only, but sin can not do it where there is the grace of repentance in action. Where the grace of repentance is in exercise, sin can not remain. The man who wants to get religion, and wants to be always getting it, must retain the grace of repentance and keep it in use. The man who has lost it, will have to get down and seek it. A man is losing his time, when he is seeking in any other way. All seeking can be brought down to the one thing. It is the grace of repentance that

men need. The man who is full of the grace of repentance, can easily get everything else.

The man who is heartily sick, and heartily sorry for everything that is sinful, and like sin, and everything that dishonors God, and everything that does not glorify Him, and bring honor and glory to the Christ of Calvary, will have no trouble getting Christian Perfection, being made perfect in love, and loving his neighbor as himself. Loving our neighbor as ourselves, is the spontaneous outburst of our soul when perfected in love. This fulness of love is received by all who are sick of inbred sin, are humbled before God, and trust Him for entire sanctification.

Some are converted for months before they hear about Christian Perfection, perfect love, loving our neighbors as ourselves. When they hear about it, they are only a few minutes seeking, until they have it. This was the beginning and the end of their trouble about perfect love, loving their neighbor as themselves. Praise God forever and ever! We could not tell you how they learned to retain this experience. They did not lose the grace of repentance, if they had, the love would have gone quickly. It is the great pressure of the Lord to save every minute, to save all the time. The man who can reach this state is already defeated. If you trust God in this

simple way, everything will be possible to you, you will never have to seek anything in your life. If you remain a genuine penitent, completely broken, and perfectly subdued, grace will flow like a river.

If you retain the grace of repentance, should you live for one hundred years, you will never have to seek a blessing. A strong dose of the grace of repentance is the best medicine any man can take. A full dose of it will make the heart tender, melt away all stubbornness, subdue the soul, and bring it low at the feet of Jesus, will make the soul hate sin with perfect hatred, so that it will abhor it. It will make the soul abstain from all appearance of evil. It turns the soul from all that is sinful and wrong, to all that is right and good. It will constrain a man to run to God, to embrace Him, to cling to Him, and cleave to Him, as his Saviour, Redeemer, his all and in all.

It may be, that you got through repenting. It is sadly true. At the same time you got through getting religion. The man who has got through repenting, has no way of getting any more salvation. It is repentance that prepares the way for salvation. The grace of repentance lifts a man toward God, swings him into the current of blessing, and holds him before the heavens, to catch the inspiration of

the Almighty. It turns a man from every wrong way into every right way, and makes him a candidate for all salvation. Repentance makes a man feel and know that he is lost and perishing, that if he should die, that he would be damned in hell in a minute. It makes a man feel it, and see it, and know it, and shows him the way to Jesus.

The grace of repentance is a most wonderful thing. It is the size of every man's religion. There is no salvation received beyond the depth of a man's repentance. A man's salvation can all be measured by the amount of repentance. There is no salvation in a man only what was received through the door that was opened by repentance. If you are a thorough, genuine, penitent before God Almighty, you are receiving a thorough, genuine experience of entire sanctification, being made perfect in love, and restored to the image of God in righteousness and true holiness. All who fully repent will believe. It will be as easy and natural for you to love your neighbor as yourself as to breathe. It is done as a natural consequence, the heart leaps and runs in that direction. Those who have this experience, could joyfully die for their neighbors. The Scotch woman, after listening to the great Mocheyne preach, said, "You would feel that he

could die for you." We ought to lay down our lives for the brethren.

This is what it means to love our neighbors as ourselves. A strong feeling in us that we could die for them. A like feeling in our neighbor that we are ready to die for them. It never means less than that we are ready to die for our neighbors. "I count not my life dear." Save this people or kill me. Like Moses, when he could not leave the people in the wilderness. They made their idol and worshiped it. They refuse to repent. He said: "Forgive this people, if not, blot me out of Thy book." I can not go to heaven without them. If you think you are going to heaven without your children, your friends, your neighbors, you are only deceived. You are making the greatest mistake of your life. When you love them, as you love yourself, it will be natural for you to take them with you. You could not do without them. When we can not do without our children, we will have them. Anything we can do without we cannot get from heaven. We always get what we cannot do without.

As long as we could do without the converting grace of God we did not get it. When we could not do without it, it came in streams. When we must have a revival it comes. When we cannot do without Perfect Love, God pours

it out without measure. He has promised to do it. He keeps all His promises.

When we commence to pray for a person, and cry day and night, for God to save him, it will be a serious place around the house. When parents commence to pray day and night for their children, it will be an excitable time. The children may be tempted to think that their parents are insane, fit for the asylum. have softening of the brain, and at least are going to an extreme. The tears of the parents will flow freely, and the children are obliged to weep also. There is much weeping when men love their neighbors as themselves. It is a very healthy sign in religion. There is no real salvation without tears of repentance and tears of joy. When the tears are rolling down a man's cheeks, his heart breaking, his soul panting for the salvation of sinners, the revival is already commenced. Scores and hundreds of people have gone to their friends, and before they reached them, they could do nothing only weep. There will always be more than one weeping under such circumstances. When you cannot help weeping over a person, he is likely to weep also. You will not have all the weeping to do; he will help you.

When the parents are weeping over the children, the cheeks of the children will be moistened also. If men weep over their neigh-

bors, the ministry of tears will produce fruit. They will not be able to control their tears. They will flow freely. It may be said that this is only natural sympathy. Well, natural sympathy is worth something. If the grace of God is in it, if the Spirit of God is melting, there will be more than natural sympathy. There will be natural sympathy mixed with the love of God. There will be divine affection and mighty power.

When every professor of religion in this place is so filled with holy tears, and holy affection, that they cannot rest, and they cannot keep still, but will have to go to the people weeping, salvation will come in torrents, and tears will flow in every direction. The revival will spread in every direction, and the people will be converted by storm. People will be converted by the score. This will certainly be, when we love our neighbors as ourselves.

SERMON VII

MATT. 22:39. *"Thou shalt love thy neighbor as thyself."*

The religion that God gives to a man makes him think as much of his neighbor as he does of himself, and care as much for him as he cares for his own soul, and feel as anxious for his salvation as for his own, and makes his heart beat in sorrow, the way it beat for his own deliverance from sin. This is the purpose of God, and His design is, to make us soul-winners. Every man that loves his neighbor as himself, has the element of a revival in his own soul to reach his neighbor. He has the foundation work of the revival, and he can reach his neighbor as sure as any man ever was reached.

Where perfect love reigns, where there is a man that loves his neighbor as himself, there is a revival. Where there is no revival, no person loves his neighbor as himself, for any length of time. While a man has this experience, he will love his neighbor as himself, and will be as much concerned for his salvation as

for his own redemption. He would as soon go to hell himself, as to see others go. He is in a position to labor for their salvation, and while he has the full experience, he will never get discouraged working for their salvation. When we think of this love, we know it is like what God said: It beareth all things. It believeth all things. It hopeth all things. It endureth all things. Charity never faileth. Praise the Lord, forever and ever!

A man who is always full of God's love, can never fail. The man who loves his neighbor as himself will win him. A young woman who was cradled in infidelity, was scripturally saved in a revival. She became at once a Christian worker, and a soul-winner. She was very influential in leading sinners to the penitent-form to seek salvation. Sometimes she could lead many to Jesus in a service. One evening she failed to lead any person to Jesus. At the close of the service she sat on the platform, and wept much. She enquired to know why it was that she could not lead anyone to Jesus that evening. Her passion for souls, and the intensity of her love for them, made her feel much disappointed when she did not win one. It was too much for her to allow one night to pass, and not get a soul for Jesus. It was not enough for her to weep over them. It was not enough for her to pray over them. It did

not satisfy her to speak to them about Jesus. She was not satisfied with having done her best. Nothing seemed to satisfy her only seeing sinners weeping at the feet of Jesus, and crying for mercy, until they found salvation.

All who receive the greatness of this love, the completeness of this salvation, the intensity of this perfection, will have a passion to see souls saved at once. They have no way of waiting, they want to see sinners get converted now. They cannot wait for a convenient season to commence a revival. They see the fields white already to harvest. It is true, that some preachers have set times for having revivals, and it is equally and painfully true that some men never attempt to have a revival. There are some people who think that revivals cannot be, only at certain seasons in the year. They are only saved themselves at certain seasons in the year, when they have it, they want every person to get it.

There may be much of the form of religion where there are no souls being saved; but there is no revival flame. The revival fire has gone out. When men are weeping and praying, laboring and groaning for souls, we would be convinced that they loved them, as they loved their own souls. This is never done in vain. "As soon as Zion travailed she brought forth her children." Where this state exists, there

is real religion, and it will not become less. Men who are exercised in this way will be receiving more and their numbers will be increased. Men do not lose their first love while they are winning souls for Jesus; they become warmer, and have a fervency.

God Almighty says: "In the morning sow thy seed, and in the evening withhold not thy hand." Sinners have said: "How is it that some are so anxious about us now, and all the year they let us alone; they did not weep over us, nor pray for us. Now they all want to convert us?" There is no answer to the question, only, the people did not have the love, but they have it now. They were too cold and formal in their experiences to do it. They were too dry, and had no revival fire in them. Men cannot bring out of themselves what is not in them. When Christian people are so full of love for souls that they cannot remain away from them, they will be after them all the time. It is the running over love that reaches our neighbors. When it flows over, some thirsty soul will drink at the stream.

The man who loves his neighbor as himself, will put forth a constant, persistent effort to save him. He is always in a revival. You reply: Most preachers, and professors of religion, do not have a revival in the course of a year. It is certain that they do not love their

neighbors as themselves. The strong probability is, that they have lost their first love. It is not possible to love our neighbors as ourselves and neglect their salvation. There is no way for men who are full of love to sleep and be comfortable and contented, and their neighbors going to hell. Where there is perfect love there will be pillows wet with tears, and there will be a midnight cry to God for a revival. There will be broken hearts, and sobs, until God rends the heavens and comes down with a flame of revival. Then holy people will preach, exhort and plead. The revival will spread.

All seasons of the year are alike to those who love their neighbors as themselves. They have time for revivals. It is their principle business to win souls for Jesus. Spring and summer, autumn and winter, rain and mud, seed time and harvest, snow and frost, make no difference to those who love their neighbors as themselves; they are always in a revival flame. Men can do more secular work when they are not neglecting the work of the Lord. They have the blessing, smile, and favor of the Lord on the work of their hands, and they enjoy all that He gives to them.

Perfect Love is a tremendous power, to move and constrain. There is no possibility of any person being inactive while filled with

it. Men will undertake, under any adverse circumstances, to win souls for Jesus. The cross, the block, the fagots, and all the most cruel forms of death, have failed to prevent men from winning souls for Jesus. Men who are full of love will run East, West, North and South, to pull men out of the fire. They do it as a natural consequence, by the impelling power of the love of God, that fills them. The revival always spreads as far as men carry it. God requires that it is taken from the streets and lanes to the highways and hedges. Love, flaming love, is the power that compels them to come in. Men who sit down, stop the revival. Those who weep all over the place spread the revival fire.

God says: "Let the priests, the ministers of the Lord, weep between the porch and the altar." They are to shed their tears all the way from the porch to the altar. The whole place is to be watered with tears. There must not be one seat missed. No person is to be neglected. Every soul is to be won for Jesus. We are to sow beside all waters. Some may reject, but others will repent, and believe the Gospel. A young man who had been cradled in infidelity, was scripturally saved in a revival. He went down the aisles of the Church and his tears, rolling to the floor, when God saved him. He wept over young men,

them to the penitent form, prayed with them, until they were saved, and then he would go for others.

This is how all classes of people act when they get filled with the love of God. They go weeping to win souls for Jesus, and they come back rejoicing, bringing their sheaves with them. As soon as men are converted, they commence to do this, when they are made perfect in love they should do more, and they will, if they receive the Bible experience. Men who profess to have the experience, and do not bear the fruit, have only the profession. They lack the love. The love melts and makes tender. The love of Christ constrains all who are filled with it. It is the same in us as it is in the missionaries. They plunge into the interior of Africa, India, China, and the Isles of the Sea, after the lost sheep of the house of Israel. They go among the cannibals, they do not count their lives dear in their love for the heathen, who have not heard of Jesus.

The Rev. Wm. Carey was told that if he went to a certain village, that the people would eat him. He was told that they were cannibals; but it did not hinder him. The love in him constrained him to go. When he was near the village, he pitched his tent, and the cannibals surrounded him. He went to prayer in his tent. A large rattlesnake approached him,

and arose to pounce on him, and the cannibals expected it would destroy him. He prayed on and did not see it. When it was ready to destroy him, it dropped down and moved away from him. The cannibals said he is a god, when the snake did not touch him. They would not touch him. They gathered around him, and implored him to go and abide with them. They would have worshiped him, as a god. He became their missionary and they worshiped his God.

Men who have the love can rush in among cannibals, rush among men who have the point of the bayonet turned toward them, rush toward the mouth of a cannon, if there is a lost soul in sight. The Apostles could convert the people in the streets of Jerusalem, or in jail. Paul and Silas, could win them for Jesus everywhere. They converted them in the jail at Philippi, the same as in the Synagogue. The fetters on their hands, and their feet in the stocks, did not hinder them of singing praises and praying until the earth quaked, and the prisoners were loosed. They got the jailor and his family converted before the morning. This is New Testament salvation. Those who have it can win souls for Jesus, in any place. They can do all things through Christ which strengtheneth them. All who receive it are after souls, and they can win them for Jesus

in every place. They are after them, like wolves after hares. They are not vicious like wolves, but they weep like angels. They rush after them in tears and blood, pleading with them to be reconciled to God. The love compels those who are filled with it to go after souls in every place, and under every circumstance. They declare the people must not die, but must be won for Jesus.

When we love them, as we love our own lives, we cannot do without them. This is the secret of winning souls for Jesus. You could not bear to think of going headlong into hell yourself; but you would as soon go as to see your neighbor going. If you love him, as you love your own soul, you will follow him with tears and blood, and take him by the hair of his head, and pull him out of the fire. He will be snatched as a brand out of the burning, and led to Jesus for salvation. Then you would be able to say, "Is not this a brand plucked out of the burning?" The man who would be saved through your labors, would know where he was born. They always know the man who prayed over them, and won them for God, from sin and hell. When we love our neighbors as we love ourselves, we will, at least, convert some of them.

It is true, that we may not convert them all, and it is equally true that some will be

saved that we did not expect. We are surprised sometimes when God converts certain men. When perfect love is hot and fervent, the faith will abound, and reach the throne for very hard men. We are then able to say, "Jesus will bring them." "This wonderful Jesus, who has saved me, and sanctified me wholly, and filled me with love, can save others." "Because He saved me, He can save others. They are no worse than I was, and He saved me." "He has made me love them, as I love my own soul." This is good logic, as well as, good faith, good theology, and good religion. Men can act in this faith, with the fulness of love in their hearts. God sends the power, and He brings them in. Christian people, who are full of love, can win souls for Jesus anywhere on this side of hell.

God needs a people that will love sinners, that will love them to death, and will follow them in tears and blood. Men who can lay down their lives for sinners and cannot let them be lost, will see them saved. The preacher that goes to a circuit, to die on it, or have a revival, is not likely to die, but he is sure of a revival. If he is there to see a flaming revival, it will be according to his faith, and his love. He will have a revival. He will have an Apostolic revival. The gates

of hell cannot prevail against him. All the men on earth cannot hinder him. When God is for him, who can be against him? Men who commence, and do not know when to quit, who have no stopping off place, no way of ceasing, will go on, and the revival fire will fall. Praise God forever and ever!

We know what it means. We cannot rest while souls are dying and going down into hell. Men can rest only by preaching and praying, day and night. "Labor is rest." We will have a long time to rest when we reach the beautiful city of God. We will be on the golden street, and around the throne of God in heaven. This is the battlefield. This is the place to win souls for Jesus. This is the place to do the work, that the angels cannot do, because they have not been redeemed. God sends us out, all in a flame, a flame of love, pleading, weeping, crying and working for souls. We will never give Him rest day nor night, until He makes Jerusalem a praise. Men who do not do it have not the fulness of love. Love is the propelling power.

Praise God, there is a fulness of love. There is perfect love. There is a completeness of love, that fills the whole heart, and fills the whole head, and fills the whole being, and sets all our nature in a flame. It sets our prayers on fire. Our sermons will have the grip in

them, and our labor will be in sympathy. We will be after the lost, and perishing, and we will win them. Oh, for this love. May God pour it on us all, and pour it into us, and specially into every preacher, and pour it into God's people everywhere, and fill the whole country with it. We need it on this campground, to fill it from the roots of the trees to the highest leaf.

Sinners always want this kind of religion. They could not be driven away with a stick, when the place is filled with real love. They have no use for the thing that is called love, and has no affection in it. When they see real Bible salvation they want to get it. The salvation to the uttermost, is a very desirable thing. The heavens are full of this love. We are very narrow-minded, and have very little faith, when we suppose that God cannot fill us in a moment. It is a sad state, when we can see nothing in heaven for us. God could fill a million of us in a moment. He could pour in the fulness of His love, in a moment. He can pour it into us, until we cannot stand it, and must have an outlet. We would have to run to all around us to tell them of it. The outpouring of God's love into our nature is wonderful.

This love casts out all fear. Men who are full of love are not afraid of men, or devils.

It takes out the man-fearing, and the man-pleasing spirit. Love alone fills the whole life. The man who loves his neighbor as himself, does it without trying. It is the spontaneous outburst of his heart, which has no other element in it. The heaven of heavens is love, and it all belongs to the children of God. They are heirs to all things, and they are joint heirs with Jesus Christ.

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